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Alcuin Club Tracts
V

A FIRST ENGLISH ORDO:

A CELEBRATION OF THE LORD'S SUPPER WITH ONE MINISTER, DESCRIBED AND DISCUSSED BY SOME MEMBERS OF THE ALCUIN CLUB

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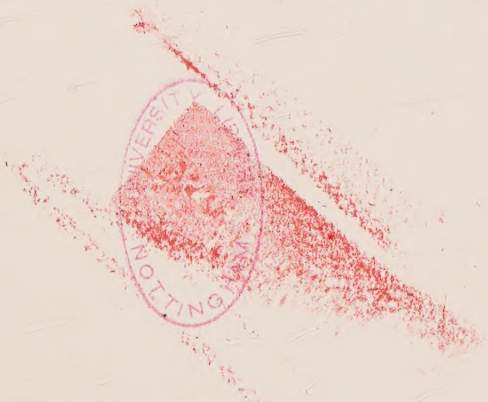

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A CELEBRATION OF THE EUCHARIST WITH ONE MINISTER

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PREFACE

A demand is sometimes made for a manual instructing a priest how to celebrate with reverence and order the Sacrament of the Lord's Supper. The English ritual, like all the more ancient liturgical books, contains only the barest outlines of such instruction; the details are left to be filled in now, as formerly, by custom and tradition; a young priest learns from the more experienced how he shall bear himself in this sacred ministration. This kind of oral tradition is most effective in a great church where there is a constant succession of clergymen ministering together, and mutually correcting each other's mistakes or carelessnesses. Elsewhere it commonly needs supplementing. In the eighth century and later, when the use of the Roman liturgy spread in the transalpine lands, careful accounts were written of the manner in which the sacred ceremonies were performed in the Roman Church, and such an account, called *Ordo Romanus*, was taken everywhere as the standard to which local uses more or less accurately conformed. In some places local constitutions were made prescribing more fully the ceremonial order to be observed. This was notably the case with the illustrious church of Salisbury in England, and the practice of that church became again a standard of excellence to which others approximated. An elaborated form of *Ordo Romanus* was in the sixteenth century prefixed by authority to the Roman liturgy, under the title of *Ritus servandus in Celebratione Missae.*

This *ritus* is now imposed, with some small exceptions, on all users of the Roman Liturgy. Nothing whatever of the kind is prescribed in connexion with the English

Liturgy, where all the minor details of ceremonial are still left to custom and tradition. Nor is this merely accidental. When the English Liturgy was first put forth by authority in the year 1549 there was a note appended: "As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame." It has been argued that this referred only to the practice of the people, the priest and other ministers being limited to what was presented in the ritual. But this contention is easily disposed of; for, in the first place, the ritual book of 1549 was even more inadequate in this respect than the present Prayer-book and could not possibly be taken as prescribing every gesture of the priest or minister; in the second place this direction is the third in a series of five, the rest of which refer exclusively to what is said or done by the ministering clergy.

The English clergy, being left thus free, used their liberty so as to produce great diversity of practice. Those who were the more desirous of conforming to custom adapted the old gestures and ceremonial practices to the new liturgy. The advocates of change cried out upon them, and, in defiance of the liberty expressly reserved by the Prayer-book, tried to suppress this practice of accommodation. Ridley, Bishop of London, was active among these innovators, and charged his clergy against the retention of the old usages. The innovators won the day, if not then, yet certainly in the later years of the century, and the tradition of careful and exact performance of the sacred rites died away in England. The attempt of Andrewes and others to inaugurate a new tradition was ruined by the disorders which followed; and after the Restoration the greatest efforts were needed to

secure a punctual performance even of what was actually prescribed in the ritual. During the eighteenth century and the earlier part of the nineteenth, the ritual of the Church was dominated by a slovenliness, which was not necessarily indevout, but which prevented the formation of any sound tradition respecting the smaller details of public worship.

Since the middle of the nineteenth century efforts have been made, with varying success, to remedy this evil. Mistakes have attended the efforts, as was inevitable; mistakes in detail, and also mistakes caused by proceeding on wrong lines. It has been a common thing, for example, to borrow certain features from the present ceremonial of the Roman Church as an accessible and honoured model; while others with great labour have endeavoured to reconstruct on imperfect evidence the ceremonial which was customary in English churches when the Roman liturgy was in use. The modern Roman ceremonial is in many ways admirable. It is based on intelligible principles and has the refinement of long habit. But to apply it as a whole to the English liturgy is unreasonable. It has grown up round the Roman liturgy, which it fits, as one has said, like a glove. To clothe another liturgy with this adornment is like putting a beautifully made garment on a person of totally different figure from the one for whom it was fashioned. This mistake has often been made. There are books of instruction intended for the guidance of the clergy which are entirely based upon it, and the result is disastrous. The study of Roman ceremonial is of no small importance to anyone who aims at improving English ceremonial; it should however be studied in connexion with its own liturgy, not as a pattern to be crudely copied, but as suggesting the

true relations between liturgical forms and their ceremonial adornment. The English ceremonial of the early sixteenth century has a more direct relation to our present rituals, but it must be remembered that while lending itself to the same legitimate use, it is also open to the same abuse. It has a further interest. But for the interference of puritan innovators there would have grown up with the English liturgy a ceremonial tradition based on the intelligent adaptation of existing usages. If we could put ourselves in the exact position occupied by loyal and devout priests in the year 1549, we should be at a good starting point for a reformed tradition of ceremonies. We cannot absolutely attain to this, for we have no right to ignore legitimate developments of the last four centuries, but we may often look back with advantage to that beginning.

A healthy ceremonial development must closely follow the prescribed ritual, of which it is the ornamental clothing. The ornament should grow up round the ritual, and not be laid upon it like a patch. Lack of attention to this principle has caused much well-meant reform to go astray: attention to it is required for the correction of the growing ceremonial tradition. The Alcuin Club was founded in part for the purpose of insisting on this principle, and appeals have been made to the Committee of the Club for guidance. But the Committee has no authority to decide contested questions or to impose rules upon the clergy. It has therefore been thought well to avoid even the appearance of doing these things. The following brief treatise merely describes in detail what is done in one particular church, where great care has been taken to order the ceremonial of the liturgy on sound principles.

In the natural order of ceremonial development the solemn celebration of the Liturgy with a full complement of ministers comes first; simpler forms of worship are reached by the omission of details which local circumstances from time to time make unattainable or undesirable. Thus the ceremonies of Low Mass are simply those among the ceremonies of High Mass which can be performed by a priest with a single assistant minister. In the work of ceremonial reform the Committee of the Alcuin Club would prefer to proceed in the same order, arriving first at a good understanding of the ceremonial proper to the most solemn and magnificent rendering of the Liturgy, and passing thence to the consideration of what is feasible in humbler surroundings. But the circumstances of the present time suggest that it may be more convenient to proceed less scientifically, and to consider first the simpler developments of divine worship. The Committee, therefore, publishes a description of the celebration of the Liturgy with one clerk ministering to the priest. The principle advocated in a previous publication of the Alcuin Club is strictly followed at the church the practice of which is here described, and no single word is interpolated in the ritual by the priest, even secretly. The prevailing custom has certainly allowed such interpolations at various points, as for example before the Communion; but the abuses which this practice may possibly cover make it important to observe how complete is the English liturgy in itself, and how complete can be its presentment without any such additions, even the most innocent.

This *Ordo* therefore is put forward, not as being exhaustive and satisfactory in all particulars but as being a valuable attempt to proceed on right principles: for while

drawing upon the old ceremonial traditions of the Western Church, it aims at preserving the integrity and the special character of our English rite. As to the way in which the principles have been carried out there will naturally be in existing circumstances considerable difference of opinion. For the present age is an age of ceremonial development, and is therefore rich in variations: it is only as the development proceeds that any fixity of type can be reached, through the working of the law of the survival of the fittest.

The description of ceremonies adopted for publication by the Committee has therefore been freely criticized and the discussion has been digested into the form of the notes appended below, which are printed over the initials of the contributors. The Committee commends the description and the discussion alike to the attention of all who are interested.

A DESCRIPTION OF THE CELEBRATION OF THE LITURGY OF THE LORD'S SUPPER, WITH ONE CLERK ONLY MINISTERING TO THE PRIEST.

Before the time of offering the Holy Sacrifice the minister prepares the altar, the great linen cloth being spread over all, and the book on its cushion or desk placed near the south end of the holy table. The Gospel lectern stands below the upper step at the north end, bearing the book of the Gospels. At a convenient place of preparation on the south side of the presbytery the holy vessels are set on a table and covered with a veil, a purificator and the smaller corporal lying by them. The credence is near at hand, furnished with a plate of wafers, crewetts of wine and water, and a small bason and towel for the hand-rinsing. At another place in the presbytery below the altar-steps are laid the chasuble, stole and maniple. The minister then lays the burse, or corporas-case, containing the greater corporal, in the middle of the holy table, and lights the candles upon the altar and at the gospel lectern.

Mattins being ended, the priest, vested over his surplice in amice and girded albe, goes up to the sanctuary and puts on the stole, crossing it upon his breast, and securing it by the ends of the girdle. He then goes to the place of preparation, rinses his fingers at the credence, uncovers the sacred vessels, wipes the paten with the purificator, and places on it so many wafers as are required, the minister handing them. He then wipes the chalice and pours in wine with a little water, the minister handing

the crewetts; before taking the water he blesses it with the holy sign. He then places the paten upon the chalice and covers it with the lesser corporal and with the veil.

If the Litany is to be said he then goes, accompanied by the minister, to the appointed place, and recites it, moving up into the presbytery at the singing of the anthem *O Lord arise, help us*, and saying the concluding prayers before the altar.

He then puts on the fanon or maniple, and the chasuble, and standing before the altar below the upper step, he begins *Our Father*, and the prayer *Almighty God unto whom*, saying them with hands joined before his breast. He then turns by the right and recites the Ten Commandments, facing the people. While the last response is said he turns back by the left and goes up to the altar, kisses the holy table in the midst, blesses himself with the holy sign, and goes to the book on the south side.

He says *Let us pray*, facing the altar, extending his hands, and again closing them. He then reads the Collects, with hands slightly but not ostentatiously extended, joining them just before the conclusion of each collect.

The Collects ended, the minister reads the Epistle, standing up and turning towards the people, the priest in the meantime, at his discretion, either standing still by the book at the altar or seating himself near the south end of the altar.

After reading the Epistle, the minister goes up to the altar, and removes the book with its desk to the north part of the holy table, placing it so that the priest can conveniently read while standing at the middle of the altar. He then stands by the gospel lectern, ready to

minister to the priest. The priest goes to the middle of the altar with hands joined, and after doing reverence there and blessing himself with the holy sign, he goes to the gospel lectern, and reads the Gospel, making the holy sign upon the open book and on his own face and breast as he says the words, *The holy Gospel is written, &c.*

The Gospel ended, he kisses and closes the book and goes direct to the middle front of the altar, where he begins the Creed, disjoining and again joining his hands. The minister meanwhile stands below the upper step on the south side. The priest and minister both make a reverence at the words *was incarnate:* at *was made man:* at *was crucified:* and at *life of the world to come.* At the end each one blesses himself with the holy sign.

The priest then goes to the pulpit or to the entrance of the presbytery, where he makes the public notifications, and preaches, if he be required to do so; the minister meanwhile disposing himself in any convenient place; but if there be a sermon preached by another, the priest seats himself as at the Epistle.

The Sermon ended, the priest returns to the middle front of the altar and begins the Offertory, reading, with joined hands, one or more of the appointed Sentences. He then takes out of the burse the larger corporal, lays the burse on the holy table a little to his right, and spreads the corporal in the middle of the holy table. This done, he receives from the hands of the minister the bason containing the alms and other offerings of the people, and lays it straightway on the north part of the holy table. He then goes to the south end of the altar, and rinses his fingers, with the help of the minister, who brings from the credence the bason and towel provided for that purpose, together with the water

crewett, from which he pours a little water over the priest's hands into the bason. The priest then returns to the middle front of the altar. The minister replaces the bason and crewett on the credence, and then takes the sacred vessels from the place of preparation (covering his hands, if he be not in holy orders, with a veil provided for that purpose), and brings them, veiled as they are, to the priest; he then lays the purificator on the holy table near the priest's right hand.

The priest, turning to the right, receives the sacred vessels from the minister, and places them on the spread corporal. He removes the veil, giving it to the minister on his right, who lays it in a convenient place near the south end of the altar. The priest, facing the altar, then says, with hands slightly extended, *Let us pray for the whole state, &c.*, and removing the lesser corporal, which he lays on the holy table to his right, he holds in both hands the chalice with the paten resting upon it, and begins the prayer, *Almighty and everliving God.* At the words, *to accept our alms and oblations*, he slightly raises the chalice, and immediately replaces it, extending his hands as he continues *to receive these our prayers.* As he ends the prayer he joins his hands. Then taking the paten from the top of the chalice, he lays the wafers on the corporal between himself and the chalice, sets down the paten on the holy table to his right under the corporal, and covers the chalice with the lesser corporal. The minister, after removing the chalice veil, kneels or stands below the upper step on the south side of the altar.

Then the priest turns him about by the right to look towards the people, and with joined hands says *Ye that do truly, &c.*; at the end of which he turns back to the altar

by the left, and stands with joined hands and bowed head while the Confession is said. The minister, kneeling in the same place as before, says the Confession, beating his breast at the words *earnestly repent*, again at *grievous unto us* and again at *intolerable*. The priest then pronounces the Absolution, *Almighty God, our heavenly Father*, turning himself partly round by the right.

He continues as in the ritual. When he says *Lift up your hearts*, he extends and raises his hands, joining them again while he says *Let us give thanks unto our Lord God*. The rest of the Preface he says with hands extended, joining them and inclining his head when he says, *Holy, Holy, Holy*. At the end he blesses himself with the holy sign. All this time the minister continues standing or kneeling where he was before, but kneels when the priest begins *We do not presume*. The priest himself kneels down while he says this prayer, his hands resting on the edge of the holy table on either side of the corporal.

He then rises, moves the chalice to the hinder part of the corporal, and arranges the wafers on the hither part of it so that he can readily take up one of them Then, with hands slightly extended, he begins the Prayer of Consecration, *Almighty God, our heavenly Father*. When he says *Hear us, O Merciful Father*, he lifts his eyes to heaven, and rests his hands on the holy table on either side of the corporal; as he proceeds *and grant*, he fixes his attention on the oblations, and makes the holy sign with his right hand over the whole corporal at the word *creatures*, over the wafers at the word *bread*, and over the chalice at the word *wine*; repeating these two signs at the words *body* and *blood*.

As he continues, he then takes the paten in his right

hand, kisses it, and signs himself on the face with it; then lays it down in the middle of the corporal between the chalice and the wafers. Taking one wafer into both hands by forefinger and thumb as he says *took bread*, and bowing his head as he continues *when he had given thanks*, he breaks the wafer in two pieces over the paten at the words *he brake it*, taking care that any crumbs that may be detached fall upon the paten. Then holding the two fragments together by the forefinger and thumb of both hands as before, and disposing his hands so as to cover the other wafers lying on the corporal, and directing his attention to them all, he says plainly and distinctly, *Take, eat, this is my body which is given for you.* Then after doing reverence, while still holding the two fragments, he raises the Sacrament before the people, and replaces it upon the corporal, saying *do this, &c.*, and once more does reverence. From this time he keeps the forefinger and thumb of each hand joined, except when handling the Sacrament or making the holy sign, until after the final rinsings.

He then moves the paten to the right side of the corporal, uncovers the chalice, takes it by the stem in both hands as he says *took the cup*, and holding it slightly raised over the middle of the corporal, he continues to the words, *this is my blood of the New Testament, which is shed for you and for many for the remission of sins*, which he pronounces distinctly, and he then raises the chalice to the level of his face, saying *Do this, as oft as ye shall drink it, in remembrance of me*, replaces it on the corporal, covers it with the lesser corporal, and makes a lowly reverence of adoration.

Raising himself, he stands for a short space with hands resting on the altar in devout meditation upon the Holy

Sacrament. Then, beating with his right hand once or thrice on his breast, in token of humble approach, he uncovers the chalice, does reverence, and takes up with the forefinger and thumb of his right hand one of the two fragments, disposing the other to lie on the corporal until after the blessing. Holding the fragment with both hands over the chalice, he breaks it in two parts, laying one of them on the paten for the communion of the people. With the remaining particle held in his right hand he makes the holy sign thrice within the bowl of the chalice, then reverently dips it in the Sacrament of the Blood, and holding the chalice with his left hand below his lips, he places the particle in his mouth and consumes it. Then after a short pause of devout contemplation, holding the chalice in both hands, he communicates of it, replaces it on the corporal, passes his left forefinger lightly over the edge where he has drunk, and covers the chalice with the lesser corporal; then stands resting for a while, with hands joined before his face, in pious thankfulness.

Afterwards he does reverence, moves the paten to the middle of the corporal, and places on it, together with the before-mentioned particle, the other particles also of the Holy Sacrament to be given to the people in communion. The fragment left lying on the corporal he covers by turning over it the front edge of the cloth. Then taking the paten between the first and second fingers of each hand, he turns by the right and goes to the entrance of the presbytery to communicate the people, using first the particle which he broke off at his own communion. He says *The Body of our Lord Jesus Christ, &c.*, as he places a particle in the right hand of each person. When all have received, he goes

back to the altar, bearing the paten as before, and lays it on the corporal to the right, so as to be covered by the part of the cloth which is turned over. He then uncovers the chalice, and takes it up in both hands, turns by the right, and goes down to communicate the people as before. He holds the chalice lightly but securely by the stem in such sort that the communicant, putting his hands to the foot, may guide the cup to his lips and reverently receive the Sacrament. The priest then returns to the altar, places the chalice on the corporal as before, covers it and does reverence.

But if the minister is in holy orders, he is communicated first, if he desire communion, that he may afterwards administer the chalice. He puts on a stole and receives the Holy Communion kneeling at the upper step before the altar. Then rising, he stands on the upper step towards the south, facing the priest, from whose hands he receives the chalice, first doing reverence. Afterwards the priest takes the paten as before noted, and goes to communicate the people, the minister following with the chalice. When all are communicated, the minister hands the chalice back to the priest standing as before, does reverence, and kneels down in the place where he was before communion.

The priest then begins *Our Father*, extending his hands until *deliver us from evil*, when he rests them on the holy table on either side of the corporal. Then after *For ever and ever. Amen*; he raises his arms, extended crosswise, and continues, *O Lord and heavenly, Father.* At the words *And here we offer and present,* he crosses his arms on his breast and bows; at the word *partakers* he kisses the corporal on the right, laying his hands on the holy table; at *this holy Communion* he

makes the holy sign over the Sacrament, and at *grace and heavenly benediction*, he signs himself on face and breast. Then beating his breast once, he proceeds *And although we be unworthy*, extending his hands at the words *we beseech thee to accept.* Before saying *through Jesus Christ*, he uncovers the Sacrament by turning back the corporal, does reverence, uncovers the chalice, and taking up the reserved fragment of the Sacrament in his right hand, he makes three crosses over the chalice at the words *by whom : with whom :* and *unity ;* then taking the chalice by the stem in his left hand, and holding the fragment over the cup with his right, he slightly raises both as he says *be unto thee* ; then replaces the chalice as he concludes the prayer, lays the fragment on the corporal, covers the chalice and turns the corporal over the Sacrament again ; then does reverence.

He begins *Glory be to God on high*, with hands extended, and then joins them as he continues to the end of the hymn. Then placing his hands on either side on the holy table, he kisses it in the midst, and raising and then joining his hands and lifting up his eyes, he begins the blessing, *The peace of God.* At the Holy name of Jesus he does lowly reverence, then turning by the right in such a manner as not to turn his back on the holy Sacrament, he invokes on the people the name of the Holy Trinity, and then turns back at once to the altar.

The minister now rises, and after doing reverence goes to the credence and takes the crewetts, bringing them to the south end of the altar. The priest uncovers the Sacrament, does reverence, takes up on the paten the fragment hitherto lying on the corporal, and also any other particles or minute fragments there may be, and reverently consumes all from the paten. He then, hold-

ing the paten in his left hand, uncovers the chalice with his right, and with the right forefinger wipes the paten carefully so that any crumbs adhering to it may fall into the chalice. He then lays down the paten on the corporal to the right, and taking the chalice in both hands, reverently consumes all that it contains; then after a brief pause of devout meditation he holds out the chalice towards the minister, who approaches and pours in a little wine, which the priest drinks. Then turning towards the minister, the priest holds the chalice in both hands with the forefinger and thumb of each hand joined over the cup, and the minister pours over them a little wine and water. Turning back to the altar, the priest sets down the chalice, takes the purificator and wipes his fingers, takes the paten and causes the minister to pour into it a little water, which he then pours into the chalice. He wipes the paten with the purificator, lays it down, and then drinks all that is in the chalice, turning it about that all parts of the cup may be rinsed. He wipes his lips lightly with the purificator, and dries the cup with it. He then sets down the chalice, containing the purificator, lays the paten upon it, covers both with the lesser corporal, receives the chalice veil from the minister, and spreads it over the vessels, which he then gives to the minister to carry away in like manner as they were brought at the Offertory. The priest then closes the book, folds up the corporal in the burse, and after blessing himself with the holy sign before the midst of the altar, turns by the right with hands joined before his breast, and after making a reverence towards the altar in the midst below the steps, departs to the place where he is to lay aside the sacred vestments.

NOTES

BY MEMBERS OF THE COMMITTEE

Notes signed X. are by the Author of the Description.

3. *Cushion or desk.* Both are equally lawful, although cushions seem the older use and were more plentiful at the period of the best art. A cushion is still ordered by the rubric of the Roman Missal and may be frequently seen in Spain and Austria. For a near-sighted priest a desk is usually preferred, but where there is no reason of this kind a cushion is often better, for it is noiseless, does not spoil the binding of the book and can be made beautiful with good embroidery or well-chosen materials.—F. C. E.

5. *Place of preparation.* Is it always convenient to have this in the presbytery? No vestry of any kind is mentioned in the text, and some country churches have none. Indeed, churches of considerable dignity are often inadequately fitted in this respect. But where there is a vestry of suitable dignity, reserved for sacred functions, it might be well for the *locus praeparationis* to be there, the oblations being brought thence with suitable pomp at the Offertory. There seems to be no ground for the sentiment which demands that the making of the chalice be done before the eyes of the people.—T. A. L.

13. *Below the altar steps.* Why not on the left corner of the altar as of old?—E. G. C. F. A.

17. *Gospel lectern.* Stationary lights at the gospel lectern may be seen in the well-known picture of mass in a Carthusian church, prefixed to the Carthusian missals printed in the 18th century.—P. D.

25. *The minister.* He should be in surplice, albe, or rochet; and if in holy orders he might wear albe, stole, and fanon, and on feast-days the tunicle, if the place can afford one.—J. T. M.

26. *Pours in wine.* There is excellent precedent for this preparation of the sacred elements before the eucharist instead of at the time of the offertory. Indeed to make the preparation (as distinct from the setting on the altar) before the altar service itself begins, would seem to be the more general custom of the Church and to have the greatest authority of all. It is perhaps the most primitive way and is still adhered to throughout the

East ; it was the more general custom at Low Mass in non-Roman parts of the West ; and it was followed at high mass in places, of which London was perhaps one. The mixing of the chalice still takes place at this time at a Mozarabic low mass and also at one celebrated according to the rite of the Dominican friars. In the Celtic church in these islands, the preparation took place beforehand, so too at Low Mass in the middle ages. In Scotland it still survives before the service, and there is good reason to think that it has been continuously done at this time since mediæval days. The preparation at the offertory seems originally to have been a local Roman custom, which spread to certain other churches during the middle ages.—

F. C. E.

31. *The Litany.* The preparation of the Chalice might equally well follow the Litany, instead of preceding. The point will probably be determined by considerations of convenience. Where a hymn is usually sung before or after the Litany, the preparation would conveniently take place meanwhile. There is precedent for doing it, as here described, immediately after taking the Stole. See the Bradshaw Society's *Westminster Missal*, col. 488.—T. A. L.

Where possible, the Litany should be sung by two cantors as far as the Lord's prayer, when the priest, standing at the step, continues it. But when the Litany is said immediately before the eucharist, should not the *Kyries* be at once followed by the Lord's Prayer at the beginning of the latter, the rest of the Litany being omitted ? It may be remembered that the Litany is the descendant of the people's prayers, of which the collect is the bishop's summing up. The singing of the Litany by laymen obtained as late as the time of Dr. Bisse and John Playford.—E. G. C. F. A.

It has been ever so in Lincoln Minster, since vicars were laymen, to this day. Mr. J. H. Blunt once questioned this statement of mine, but on further enquiry he sent me a post-card to say, " Peccavi."—C. W.

42. *Goes up to the altar.* If the service be the chief service of the day (the " High Mass ") incense should be used on great days. In old times it was used at the offertory even at private services. Now the altar and priest should be censed after the " preparation," that is at the end of the last commandment. The oblation should be censed at the offertory, and incense may be used at the Gospel and at the Elevation. The censer may be brought in by the sexton or by any man of the congregation or by one of the quire, if there be one present.—J. T. M.

I would observe on this, that if the oblations are to be censed, it should be done after the Prayer of the Offertory " For the whole state of Christ's Church militant here on earth," since this corresponds to the *Suscipe Sancta Trinitas* of the Roman rite.—T. A. L.

Seeing that certain English bishops have now directed, that when incense is used it must precede the first Lord's Prayer, it seems better that the censing of the altar and celebrant should take place immediately after

the sacred ministers have entered the chancel to begin the service, this being regarded as the approach to the altar.—F. C. E.

Where the Prayer Book direction is plain, a bishop cannot over ride it. And it is perfectly plain as to the use of "ornaments" when the "time of ministration" proper to them is provided in the book.—J. T. M.

44. *On the south side.* The rubric before the opening *Paternoster* says, "*The Priest standing at the north side of the Table shall say the Lord's Prayer.*" The rubric before the Commandments says, "*Then shall the Priest, turning to the people, rehearse distinctly all the* TEN COMMANDMENTS." The rubric before the Prayer for the King says, "*Then shall follow one of these two Collects for the King, the Priest standing as before and saying.*" How is the direction in the text reconcileable with the words last quoted?—W. H. H. J.

I reply that it is not reconcileable at all, and that the rubric directing the Priest to stand at the north side is obsolete, owing to a change in the position of the Holy Table. This change, as was ruled by the Archbishop of Canterbury in his judgment on the Bishop of Lincoln's case, "made the North side direction impossible of fulfilment in the sense originally intended." The Archbishop also ruled that to interpret the north side as meaning "the northern part of the front" was "inconsistent with the continuous history of the rubric."* The Priest is therefore free to take up any suitable position while saying these prayers, and that mentioned in the text accords with ancient precedent, the preparatory prayers being said before the altar at some distance, and the Collects at the altar near the south end.—X.

A most dangerous argument! If we assume that rubrics are obsolete, there is no kind of ritual or ceremonial, Catholic, Roman, Puritan or non-Christian, that cannot be introduced. A hundred years ago weekly communion, daily service and catechising were "obsolete"—in fact the whole Church of England seemed to be obsolete. Archbishop Benson's idea about the rubric as to the Holy Table is probably mistaken. In the preface to *Dat Boexken* a pre-reformation instance is given of "side of the altar" being used precisely in this sense of the position of the priest at the beginning of Mass.—P. D.

50. *Minister.* Should the minister read the Epistle if he is not in holy orders? Grindal's injunctions at York in 1572, and his Visitation Articles at Canterbury in 1576, require the parish clerk to be able to read the Epistle, it being significantly added, "as is used." (Cardwell, *Doc. Ann.*, i. 373 and 408). The 91st canon of the Code of 1604 requires in him "idonea legendi scientia"; and later Visitation Articles insist on this requirement, without specifying what he is to read. The evidence seems to show that a duly appointed parish clerk, and perhaps any minister who answers generally to

* Read and others *v.* the Lord Bishop of Lincoln. Judgment. Nov. 21, 1890. pp. 42, 44.

the description of "clerk," may read the Epistle; but where a mere layman ministers, it may be doubted whether he should do so. See however Alcuin Club Tract IV., *The Parish Clerk and his right to read the liturgical Epistle*, by Mr. Cuthbert Atchley.—T. A. L.

If the minister have not the necessary qualifications, the priest himself reads the Epistle, taking the book from the altar and turning towards the people as he reads. So, too, in the absence of a minister.—X.

If the minister be unable to read the epistle, he should sit down while the priest reads it.—E. G. C. F. A.

63. *Reads the Gospel.* If the minister be in holy order, ought not he rather than the priest to read the gospel? It would seem better that the crossing be at *Glory be to thee* and not before.—E. G. C. F. A.

Unless the acoustic properties of the church are such that the reader's voice is heard more clearly when he reads at the altar turned somewhat northwards (as is sometimes the case) it would be better to face the people during the reading of the scripture lessons. And, at any rate when the minister is in holy order, and so can read both the Epistle and the Gospel, there would seem no objection to carrying out the provisions of the Edwardian injunction and letting both lessons be read at the lectern or in the pulpit. Then, since the procession to read the Gospel is a time of ministration in which lights and incense were carried in 1548, it would seem that they should be carried before the reader of the Gospel now.—P. D.

If the minister be a priest or a deacon, he should read the Gospel as well as the Epistle.—J. T. M.

Is there a special book of the Holy Gospels lying upon the lectern? If not, it would be quite proper for the minister to remove the book from the altar to the lectern, and to carry it back afterwards. See Alcuin Club Collection, V., *The Booklet of the Mass*, p. 25.—T. A. L.

69. *On the south side.* In my youth at a church where I worshipped, when there was only one minister, I recollect him standing immediately behind the priest, for the Creed (and, I think, *Gloria in Excelsis*, when sung.) This was, perhaps, an unusual position, but it avoided the unbalanced and one sided appearance, it emphasised the idea of unity in belief and was no more unauthorised by rubric than the priest's going to the midst.—C. W.

70. There is English authority for genuflection at the mention of the Incarnation, from *And was incarnate* until *And the third day* exclusive. Latimer told a story advocating a genuflection at *and was made man* in a sermon preached on St. Stephen's Day, 1552.—F. C. E.

73. *The holy sign.* The crossing at the end of the mass creed was well known in the Middle Ages. It is referred to by Durandus. But the only place where it was prescribed in England seems to have been Lincoln. Sarum directions prescribe three such crossings during mass, whereof this was not one. So, too, the statutes of Wells, Exeter, London and Aberdeen.
—F. C. E.

74. *Goes to the pulpit.* Should he, in that case, remove his chasuble? It seems to be commonly thought neccessary ; but St. Charles Borromeo, in his fourth Milanese Council, only *permitted* it, "Casulam deponere, si maluerint, licebit : quam statim, sermone habito, ad altare reuersi, induant." (Conc. Mediol. iv. pars. i cap. *de Verbi Dei praedicatione*). I have seen no earlier mention of the practice.—T. A. L.

88. Did not the 17th century careful clergy and prelates present the alms at the midst? I recollect an old parish priest who said that he *knelt* in presenting the alms in compliance with the words in our rubric, '*humbly* present and place' the basin 'upon the holy table.' I believe this was the Jacobean and Caroline tradition.—C. W.

90. *Rinses his fingers.* At Hereford this was done as in the text, viz., before the setting of the bread and wine on the altar, but at Sarum, and indeed more commonly elsewhere, it would appear to have taken place just afterwards.—F. C. E.

The practice of rinsing the hands before proceeding to the sacred action, though not prescribed in the ritual, is obviously decent. The precise point at which the rinsing takes place is variable. In the old Roman order the deacon who prepared the oblations and placed them on the altar after the reading of the Gospel washed his hands before beginning this ministration ; the Pope afterwards did the like before going up to the altar to say the Secret, and proceed with the Canon. Possibly, when a priest celebrated without deacon, and so made oblation himself, he did both rinsings, and in the varying mediæval uses either one or the other rinsing was retained, but the latter more commonly. There was good practical reason for this when the priest censed the oblations, for he might easily soil his fingers. In using the English rite, Andrewes appears to have rinsed immediately before the Prayer of Consecration, but the texts are not quite clear. See his *Notes* in Nicholls, and his form for the Consecration of S. Mary's Church by Southampton. (*Minor Works*, Oxford, 1846, p. 326.)—In the present English rite, the presentment of the oblations is very markedly the beginning of the sacred action, and it seems reasonable to do the rinsing before this, as noted in the text ; but it would be symbolically suitable, as well as in accordance with precedent, to do it after the offering, in close connection with the Confession and Absolution which precede the Preface. It might then follow the Absolution.—T. A. L.

97. *Takes the sacred vessels.* It should be explained that on all occasions except at the principal mass of Sundays or other Holidays, as also when there is no minister present, the priest places the prepared oblations on the altar upon the larger corporal before the service. For this there is abundant precedent, both mediæval and modern. See Wheatly, *A Rational Illustration*, &c., cap vi., sect. x., art. iii. ; and Waterland, Works, Oxford, 1823 ; x., 188.—X.

111. *The chalice with the paten resting upon it.* This simultaneous

offering of the bread and wine is very important. It is one of those ceremonies which may be said to be Gallican as distinct from Roman. It seems to have been general in England, although at York the Roman custom of offering each kind separately was followed. The simultaneous offering still exists in the Lyons rite, and in the Middle Ages it was very widely spread, being found in the Mozarabic rite, and in the Norwegian use of Throndhjem. It has come down by tradition in Scotland, where an "offering" is explicitly ordered by the rubric of the liturgy.—F. C. E.

115. *Replaces it.* It would seem better to cover the elements here and not after the end of the prayer, as well as to leave the bread upon the paten.—E. G. C. F. A.

But is not all Western usage in favour of consecrating on the corporal, the paten being used only for the offering and for the fraction? See below on 158. Moreover, it sometimes happens that far more bread is needed than the paten will hold.—X.

116. *Taking the paten from the top of the chalice.* Why should not this be done where the rubric provides, viz., before the Consecration?—A. L. C.

125. *Towards the people.* The priest ought to turn fully round towards the people whenever he addresses them, not only here but also at *Let us pray for the whole state, &c.*, the comfortable words, *Lift up your hearts*, and *Let us give thanks*, as well as for the whole of the blessing at the end. In the Roman rite he does not turn for the *Sursum corda* nor yet for the *Pax*, perhaps because it would have been useless to do so in the days when the celebrant was surrounded by curtains, or perhaps because at solemn services, in the older basilicas, the celebrant was behind the altar with his face towards the congregation. With us there seems to be no good reason why the priest should not always turn to the people when addressing them.—F. C. E.

The latter reason suggested for not turning would apply equally to *Dominus vobiscum.* Still it may be that the practice of saying such greetings with face towards the altar, as was natural when the celebrant stood behind it, has survived in some cases and not in others. But are *Sursum corda*, and *Gratias agamus* addressed to the people? It seems doubtful. The former is indeed so rendered in the English rite—"Lift up *your* hearts." *Oremus*, or *Let us pray*, with or without addition, is certainly not addressed to the people. It is conceived in the first person. Contrast with this *Orate fratres*, or *Ye that do truly, etc.* It is singular that nothing answering to *Dominus vobiscum* occurs in the English liturgy.—X.

127-8. *Stands . . . while the Confession.* The old custom was that the priest should say his *Confiteor* in Latin. When the mother tongue was introduced, it was, I suppose, not intended to exclude him from this. But, the form being then new, it was easier that it should be recited, clause by clause, not twice in full, after the clerk. The clerk, who formerly said *misereatur* before the priest did, is, by our rubric, given the start or lead. The priest should, (I take it) kneel, and follow with the rest in saying the Confession, and then

rise ("*Then shall priest . . . stand up*," rubric) to pronounce Absolution.—C. W.

Why "stands"? According to the principle of this tract there has been no *Confiteor* before the mass began.—A. L. C.

129. *Says the Confession.*—Are not these directions, though doubtless a great deal may be said for them liturgically, likely to minister to the unhappy custom of only one person saying the Confession? And is not this against a great body of Anglican tradition, and healthy Anglican desire for congregational speech? That may also be considered the manifest intention of the Prayer-book, shown by the capital letters at the beginning of each sentence in the Confession, as in the Confession at Morning and Evening Prayer. In order to be sure of avoiding the saying of the Confession by only one person, would it not be even better that the priest himself should kneel and lead the Confession, being joined by the minister?—W. H. H. J.

135. What English authority is there for joining his hands before he and the people say *Sanctus*?—E. G. C. F. A.

139. This signing belongs to *Benedictus qui venit*, and not to *Sanctus*. Unless, therefore, that anthem be sung after *Sanctus*, the signing has no place.—F. C. E.

141. *Standing or kneeling.* Standing at the *Sanctus* is still traditional in some conservative churches in Scotland.—F. C. E.

It is in many ways desirable for all the people to stand from *Lift up your hearts* to the end of *Sanctus*. It is dignified, it is a posture suited for singing, and it relieves the inevitable weariness of long kneeling. T. A. L.

142. *We do not presume.* Should not the priest *join* his hands here as at *In spiritu humilitatis* of old? And should he not also join them when beginning the prayer for the whole state, and the prayer of Consecration, according to English precedent?—E. G. C. F. A.

158. *Takes the paten.*—I think it may be well to quote the following from Mr. Lacey's essay in *True Limits of Ritual in the Church* (p. 177).

> "The main object of the paten is to serve for the Fraction, though it is not, strictly speaking, used for this purpose in the modern Roman rite, the Host being broken over the chalice, and the broken fragments afterwards laid upon the paten. According to all liturgies, the Bread, when offered, is laid upon the linen cloth or corporal; the paten is then put aside or held by one of the ministers until it comes into use immediately before the Fraction. Our rubric therefore directs the priest to take the paten into his hands, and then to break the Bread, the two acts being necessarily connected. Great stress is laid upon this; another rubric directs the priest to have all prepared beforehand, '*that he may with the more readiness and decency break the Bread before the people.*' The late Archbishop of Canterbury, in the Lincoln judgment already referred to, required it to be done with some degree of ostentation; and however

little we may approve the extravagant gestures by which some priests endeavour to attain this end, the purpose in itself is good. The Fraction is to be done before the people ; it is not merely a breaking for the practical purpose of Communion ; it is a solemn and significant ceremony representing the death of Christ upon the Cross. We may think this more properly done, as in other liturgies, after the Consecration, when the Bread is actually become to us the Body of Christ, when the Sacrament itself is broken, not the mere element that is to become the Sacrament ; but, on the other hand, we cannot narrowly fix times and moments in celebration of this great mystery ; the action is one and continuous throughout, and just as in the Roman Canon words are used before the actual consecration which can hardly be applied to the bare elements, and words after the consecration which refer strangely to the perfected Sacrament, so in our Liturgy a ceremonial act precedes, which in other rites, and more naturally, follows the consecration."

I demur only to the statement that such things are done "according to all liturgies." The Greek use of the δίσκος does not correspond to the Western use of the paten.—X.

159. *Kisses it, and signs himself.* Is not this kissing and signing of the face with the paten an unmeaning ceremony ?—J. T. M.

173. *Raises the Sacrament before the people.* We doubt the advisability of reviving this very late and purely Western ceremony, so closely connected as it has always been with the mediæval Western views as to the Eucharist, which did so much to produce the violent reaction of the 16th century. The elevation of the Host at the time of consecration has altered the whole ceremonial centre of gravity in the Latin rite : to many minds it conveys a false idea of the very *raison d'être* of the mass, which is Sacrifice and Communion : it was abolished by the Prayer Book of 1549, and has never been revived by lawful authority among us, indeed its reintroduction seems contrary to the Anglican appeal to antiquity, and to the custom of the universal church.—E. G. C. F. A.

F. C. E.

The above note is historically correct. On the other hand it should be remembered that the elevation of the Host was introduced as a practical answer to the Berengarian heresy, and the objections taken to it have usually had an heretical bias. Consequently there are good reasons for retaining or reviving the practice.—X.

One or two torches might be lighted and held by any appointed for that duty from the beginning of the prayer of Consecration till the consumption of the remains of the Sacrament after the blessing.

At the Elevation of the Host, three strokes should be given on the largest bell to tell the people who are outside the church. I do not know of any English authority for repeating this at the Elevation of the Chalice. The

smaller "Sanctus" bell was rung at the Sanctus to announce the beginning of the Canon. If used now it would come properly at the prayer of humble access. The little handbell, called the sackering bell, was used inside the church at both times and at others, according to customs which varied in different churches. It may lawfully be used now, but with the English Service properly said it serves no useful purpose except, perhaps, in large churches to mark the time for communicants to approach the altar.—

J. T. M.

Ostendit populo is just what is objected to by the Prayer Book of 1549.—

A. L. C.

192. I see no reason why the practice of Overall and others, to wit, of reciting here the Prayer of Oblation, aloud, should not be followed. The Act of Uniformity has nothing against it, for it would not be used instead of a form provided by the Book, but in addition.—E. G. C. F. A.

196. *Disposing the other, &c.* This seems good. There was something like it in the ancient use of the Roman Church, where it was thought unseemly to leave the altar void of the Holy Sacrament during the communion of the faithful: *dum missarum sollemnia peraguntur altare sine sacrificio non sit.* See Duchesne, *Origines du Culte Chrêtien*, p. 176. (English translation, p. 185). There is a further reason for it in the English liturgy, where communion follows immediately upon consecration, and the prayer for the acceptance of the Sacrifice is said afterwards. The ritual directs that after communion, "what remaineth of the consecrated elements" shall be reverently placed on the Lord's Table and covered with a linen cloth; it is not very seemly to leave it to accident to determine what shall remain, or to say the prayer for acceptance over a mere accidental residue.—T. A. L.

202. *Reverently dips it in the Sacrament of the Blood.* Why? There was good reason for this in the ancient Roman ceremony of the *Sancta*, for the fragment of the Loaf consecrated at a previous solemn mass was dry and needed to be moistened by something, so as to enable it to be swallowed. I cannot see the reason for the intinction described in the text. The *Sancta* used to be reserved for the next solemn mass: as this use of it is not suggested, why retain any part of the ceremony?—E. G. C. F. A.

In reply to this criticism I shall quote again from Mr. Lacey's paper in *True Limits of Ritual* (p. 182).

> "I shall refer, in conclusion, to a ceremony for which the English Liturgy makes no provision—a ceremony so ancient and universal that one may doubt the competence of any provincial Church to abolish it,* so simple, and at the same time so full of symbolic

* "Neque enim in singularis cuiuspiam Ecclesiae potestate situm est ritus ab universali Ecclesia uel observatos reicere uel reiectos observare." (Beveridge, *De ritibus Ecclesiasticis*, Thesaurus Theologicus, vol. ii., p. 330, ed. Oxford, 1816).

truth, that an express command is hardly needed for its justification. It is the ceremony of Commixtion, the mingling of the sacred species by placing a fragment of the Host in the chalice. It may be taken to signify the Resurrection, as the consecration of the two several species signifies the Death of Christ. Less narrowly viewed, it is a reminder that our sacrifice is the oblation not of the dead, but of the living Christ, who is entered with His Blood into the Holiest Place ; our spiritual food is not the dead but the living Body of the Lord. This simple ceremony is complicated in some liturgies by particular usages with which we are not concerned. In the Byzantine rite, as now used throughout the whole Orthodox Eastern Church, it is combined with the mixing of warm water in the chalice, another symbol, perhaps, of life, though spoken of in the accompanying blessing as symbolic of the zeal of faith. In the ancient Roman Liturgy, as there were two Fractions, so also were there two Commixtions, the one common to all rites, which took place during the act of Communion, and another which preceded. This was the peculiar rite of the *Sancta;* a portion of the Eucharist, reserved from a previous Mass, was placed in the chalice at the *Pax Domini* immediately after the Lord's Prayer ; the object was to indicate the perpetuity of the sacrifice, no new sacrifice being offered day by day, but the one abiding sacrifice continued. Before the change made by St. Gregory the Great, the order was as follows : The Fraction was made at the end of the Canon, then the Lord's Prayer was said, then at *Pax Domini* took place the immixtion of the *Sancta*, and lastly the Communion along with the Commixtion. After the time of St. Gregory, the order proceeded thus : The Lord's Prayer having been said, the immixtion of the *Sancta* took place at *Pax Domini*, then followed the preliminary fraction of which I have spoken above, then the solemn Fraction, the Communion and Commixtion. In course of time the rite of the *Sancta* became obsolete, as also did the preliminary fraction ; but by a sort of confusion the solemn Fraction and Commixtion took their place, being made at the Embolism and *Pax Domini*, and so were separated from the Communion."

I note more particularly that according to the older Roman custom the priest made the Commixtion after receiving the Host, and before partaking of the Chalice. It will be observed that in the text the priest is described as *dipping* the particle in the chalice, but not leaving it there. This is not according to the more usual custom, but it is suggested by considerations of convenience and reverence. It is not always easy for the priest to take into his mouth a floating particle while himself communicating of the chalice ; and regrettable consequences sometimes follow if it be left floating in the chalice presented to communicants.—X.

Was this ceremony universal in (say) 1530? It was, I see, under consideration when the *Booke Concernyng Ceremonyes* was drafted in 1542-3. Intinction seems to me too important a ceremony to restore in the face of defect of rubrical authority and of practice.—C. W.

226. *So as to be covered.* Might it not be more convenient to cover it with the lesser corporal which he proceeds to remove from the chalice.—

T. A. L.

249. The English rubrics have *elevating his hands* (*or arms*): the Roman *extending*. What authority is there for resting the hands on the mensa during the doxology of *Paternoster*? and what does it signify?—F. C. E.

I think it is intended to distinguish the doxology from the Lord's Prayer proper. This conclusion is the embolism of the Byzantine Liturgy, and the hands are so disposed, more or less, during the embolism of the Roman rite.—X.

255. *He crosses his arms* . . . . to 273. I much prefer that the priest should say the whole Prayer of Oblation with hands extended in the usual manner. It seems unnecessary to introduce ceremonial acts here. And although it is far better to do this than to interpolate such acts along with the words of another rite, yet I think simplicity is better for the celebrant himself and for the people. These minute actions grew up in the course of ages, and it is often a gain to spirituality of worship when they are removed.

—P. D.

261. Whence comes this extending of hands?—F. C. E.

The priest is resuming the act of prayer.— X.

278. *The Peace of God.* What is the sense of saying the *Pax* to the east of the church?—A. L. C.

280. *Turning.* Should not the priest turn to the people for the whole of the blessing?—F. C. E.

281. At a medieval pontifical high mass the bishop, mitred, blessed the people while the holy Sacrament still lay on the altar; he certainly turned away from the altar towards the people. In masses at the high altars of parish churches, the clergy must frequently have turned their backs upon the eucharist hanging on the pyx. Therefore there is no reason why the priest should not turn right round towards the people, stepping a little to the north in so doing, in order to bless the people.—E. G. C F. A.

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